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A
CATECHISM
OF
PHRENOLOGY.

—
WITH A PLATE.

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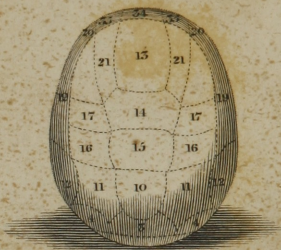
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A

CATECHISM

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OF

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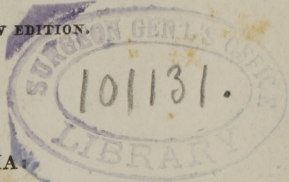
ILLUSTRATIVE OF

THE PRINCIPLES OF THAT SCIENCE.

BY A

MEMBER OF THE PHRENOLOGICAL SOCIETY OF
EDINBURGH.

FROM THE SIXTH GLASGOW EDITION.



PHILADELPHIA

CAREY, LEA, & BLANCHARD.

1835.



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C357

1835

TO

GEORGE COMBE, Esq.

LATE PRESIDENT OF THE PHRENOLOGICAL SOCIETY,

THIS WORK IS RESPECTFULLY INSCRIBED,

BY HIS OBEDIENT SERVANT,

THE AUTHOR.

ADVERTISEMENT.

IN preparing for the press, the present edition of the Catechism of Phrenology, it has been carefully revised, and received a number of important additions throughout. The article on the Modes of Activity of the Faculties, page 71, is entirely new; and the author hopes that he has been successful in his endeavours, (by giving a more extensive view of the science,) to render the work as useful and interesting as possible to the Student of Phrenology.

PREFACE.

No apology, it is hoped, is necessary for the appearance of this work. The great progress that Phrenology continues to make, in spite of the utmost endeavours of its opponents, has rendered it a subject of general interest; and it is for the purpose of supplying those who are unable to bestow much time or money upon it, that a brief Manual, containing all the leading features of the science, has been published. It contains a short, and, at the same time, comprehensive view of Phrenology, in as simple a manner, and at as moderate an expense as was possible. The principles of the science are laid down in a manner adapted to the most common capacity; the practical application of these is likewise fully given, with such directions as will enable the young Phrenologist to proceed in his observations with every chance of success.

The numerical arrangement of the organs is that contained in Dr. Spurzheim's "Phre-

nology," published in 1825, after which the new busts are figured; the division, however, is somewhat different. The organ of *Benevolence*, which is there considered as proper to *Man*, is here stated as common to him with the *Lower Animals*, as the convolutions of brain corresponding to that organ in man, is found to exist in these. Such, likewise, is the case with the organ of *Imitation*. And those faculties which he divides into two genera—those which PERCEIVE THE EXISTENCE OF EXTERNAL OBJECTS AND THEIR PHYSICAL QUALITIES, and those which PERCEIVE THE RELATIONS OF EXTERNAL OBJECTS, are here included in one genus—the PERCEPTIVE FACULTIES, or *those which perceive existence, and the relation of external objects*.

For the convenience of those who may be in possession of the former busts and plates, marked according to Dr. Spurzheim's arrangement of 1815, a table of that arrangement is subjoined.

MORAY-PLACE, 1831.

NAMES

OF THE PHRENOLOGICAL ORGANS REFERRING TO THE
FIGURES INDICATING THEIR RELATIVE POSITIONS.

AFFECTIVE.

I. PROPENSITIES.

1. Amativeness.
2. Philoprogenitiveness.
3. Concentrativeness.
4. Adhesiveness.
5. Combativeness.
6. Destructiveness.
- † Alimentiveness.
7. Secretiveness.
8. Acquisitiveness.
9. Constructiveness.

II. SENTIMENTS.

10. Self-Esteem.
11. Love of Approbation.
12. Cautiousness.
13. Benevolence.
14. Veneration.
15. Firmness.
16. Conscientiousness.
17. Hope.
18. Wonder.
19. Ideality.
20. Wit or Mirthfulness.
21. Imitation.

INTELLECTUAL.

I. PERCEPTIVE.

22. Individuality.
23. Form.
24. Size.
25. Weight.
26. Colouring.
27. Locality.
28. Number.
29. Order.

30. Eventuality.
31. Time.
32. Tune.
33. Language.

II. REFLECTIVE.

34. Comparison.
35. Causality.

NAMES AND ORDERS

OF THE

ORGANS CONTAINED IN DR. SPURZHEIM'S "PHRENOLOGY,"

PUBLISHED IN 1815.

ORDER I.—FEELINGS.

GENUS I.—PROPENSITIES.

1. Amativeness.
2. Philoprogenitiveness.
3. Concentrativeness.
4. Adhesiveness.
5. Combativeness.

6. Destructiveness.
7. Constructiveness.
8. Acquisitiveness.
9. Secretiveness.



GENUS II.—SENTIMENTS.

I. *Sentiments common to Man with the Lower Animals.*

- | | | |
|--------------------------|--|-------------------|
| 10. Self-Esteem. | | 12. Cautiousness. |
| 11. Love of Approbation. | | 13. Benevolence. |
-

II. *Sentiments proper to Man.*

- | | | |
|-----------------|--|------------------------|
| 14. Veneration. | | Wonder. |
| 15. Hope. | | 17. Conscientiousness. |
| 16. Ideality. | | 18. Firmness. |
-

ORDER II.—INTELLECTUAL FACULTIES.

GENUS I.—EXTERNAL SENSES.

- | | | |
|-------------------|--|----------|
| Feeling or Touch. | | Hearing. |
| Taste. | | Sight. |
| Smell. | | |
-

GENUS II.—INTELLECTUAL FACULTIES *which perceive Existence.*

- | | | |
|--------------------------------|--|----------------|
| 19. Individuality. | | 21. Size. |
| 1. <i>Upper Individuality.</i> | | 22. Weight. |
| 2. <i>Lower Individuality.</i> | | 23. Colouring. |
| 20. Form. | | |
-

GENUS III.—INTELLECTUAL FACULTIES *which perceive the relations of External Objects.*

- | | | |
|---------------|--|---------------|
| 24. Locality. | | 27. Number. |
| 25. Order. | | 28. Tune. |
| 26. Time. | | 29. Language. |
-

GENUS IV.—REFLECTING FACULTIES.

- | | | |
|-----------------|--|----------------|
| 30. Comparison. | | 32. Wit. |
| 31. Causality. | | 33. Imitation. |

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CATECHISM.

INTRODUCTION.

What is Phrenology?

A system of Philosophy, the fundamental principles of which are, that the *brain* is the organ of the *mind*, and that different parts of that organ have different functions,—these functions manifesting the various powers, thoughts, and feelings of the mind.

Who was the founder of this system?

The late Dr. Gall of Vienna.

Give a short account of the manner in which he was led to its discovery?

By the circumstance, that such of his fellow-students at College as possessed a great talent of learning to repeat, had prominent eyes; and he recollected that those distinguished for the same talent in the first school he was at, were characterized by a similar

peculiarity. Reflecting that if the memory for words was indicated by an external sign, he conceived that such might be the case with the other powers of the mind: and from that time observed strictly every individual whom he met with, remarkable for any peculiarity of talent or disposition. He visited asylums, prisons, and schools, and there studied the developements of the heads of those who were remarkable either for superior or deficient mental endowment. He likewise took every opportunity of examining the brains of those whose heads he had observed while alive, and found, as a general fact, that the surface of the brain corresponded to the form which the skull had presented during life. He thus collected, by the most indefatigable zeal, innumerable instances of developement, and found out by degrees that there was a concomitance between particular talents and dispositions, and particular forms of head. Fact succeeding fact, to the establishment of his previous observations, he divulged his system at Vienna, in lectures, in 1796.

Was any other person associated with him in his researches?

Yes. Dr. Spurzheim commenced the study

of the science under him in 1800, and in 1804 became the partner of his labours.

Has Dr. Spurzheim done much towards the advancement of Phrenology?

Yes. He has made many valuable discoveries on the anatomy and physiology of the brain, and formed his own observations, with those of Dr. Gall, into a beautiful system of mental philosophy. It is chiefly to his works and personal exertions, that we, in Britain, are indebted for a knowledge of the science.

Is Phrenology making much progress at the present day?

Yes. It is daily gaining converts both at home and abroad; is supported by many of those who at one time entertained the most violent prejudices against it; and the justness of its principles is acknowledged by many of the ablest writers of the age.

Phrenology, then, teaches that the brain is composed of a number of organs, each connected with a particular mental power; does it likewise inform us whether the mind is an aggregate of separate powers, or a simple substance?

It gives us no information whatever on this point; phrenologists, however, with philoso-

phers in general, imagine the mind to be a simple and indivisible substance.

Does phrenology, thus referring the mental powers to particular organs, not lead to materialism?

By no means. Phrenology to do so must teach that the different cerebral parts or some state of these are the mind, which is not the case. It merely states that these are the *organs* of the mind, which in itself is a direct denial that phrenology leads to materialism. No one is weak enough to suppose that the auditory and optic nerves are hearing and seeing, they are nothing more than the *organs* of these senses; in like manner the different cerebral parts are the *organs*, and merely such, of the mind.

Does phrenology then, not necessarily lead into any inquiry concerning the material and spiritual connexion or the substance of the mind?

No. These are questions which can only lead to vague and useless speculation.

Mention some of the phenomena which go to prove the brain to be an aggregate of parts, each performing a particular function.

First. The mental powers are not equally

developed at the same time, but appear in succession, as the different parts of the brain to which they belong become successively developed.

Second. Genius is generally partial. For example, a person may possess a strong genius for poetry or music, and be totally destitute of any for metaphysics or mathematics.

Third. In dreaming, some of the faculties are awake, while others are asleep; now, if they were all manifested through one and the same organ, it would be absolutely impossible for them to appear in such opposite states at one and the same time.

Fourth. In partial insanity, there is a great deficiency in the operations of some of the faculties, while the others remain powerful and healthy.

Fifth. When the brain is injured, all the mental faculties are not equally affected, but one or more, in particular, manifest an evident disturbance in their functions.

How is the strength of each mental power judged of?

By the size of the cerebral organ: for mental power is invariably, other conditions being equal, in proportion to cerebral developement.

What are these conditions?

1st, The constitution or quality of brain;
2d, Particular combinations of organs; and,
3d, Exercise.

How does the first condition affect this rule?

By the manifestations of that brain which is naturally of a fine texture and vigorous constitution, being stronger than those of another of the same size, but which does not naturally possess these qualities.

How is it affected by the second condition?

By one set of faculties controlling or exciting to action another, and thereby diminishing or increasing the power with which they, under opposite circumstances, would manifest themselves. Thus, the propensities, if under the complete control of the higher sentiments, will, for want of exercise, be weak, compared with the same which are free from such restraint, and continually in a state of action; and a large developement, for example, of *Love of Approbation*, by exciting to action any other faculty or faculties, will increase their power upon the same principle, &c. &c.

And how does the third condition affect it?

By increasing the vigour of one or more of

the organs, which is affected upon the same principle that exercise invigorates the frame.

You have said that each mental power is judged of by the size of its respective cerebral organ. How do you ascertain the size of each of these organs, and of the brain as a whole?

By the size and particular developement of the skull.

Does the skull, then, accurately represent the form of the brain?

In general with great accuracy, although the inner surface of the skull may sometimes follow the shrinking of the brain, which takes place after the middle period of life faster than the outer, or it may become thinner in one part than another in old age, and thus cannot be considered a perfectly accurate index of the form of the brain. In infancy, again, the brain and skull are but imperfectly formed, and this state of life likewise comes under the same objection. The frontal sinus may likewise offer a slight obstacle to the cerebral developement being observed in its situation.

What is the most proper period of life, then, to seek for demonstrative evidence of the science?

About the middle period, when the diver-

gence from parallelism in the two plates of the skull does not exceed one-eighth of an inch.

Has this divergence any material effect in diminishing scope for Phrenological observation?

No: as the difference of size in different parts of the brain extend from one inch to one inch and a quarter.

What is the frontal sinus?

It is an opening caused by the divergence of the two plates of the frontal bone, occurring at the top of the nose.

Does it cover any Phrenological organs?

Not before the age of twelve, when it sometimes extends over the spaces marked 22, 23, 24, and 25, on the busts, and, of course, throws some degree of uncertainty over the development of these organs.

How is a mental organ defined?

“A mental organ is a material instrument, by means of which the mind in this life enters into particular states, active and passive.”*

What is meant by the term Faculty, in Phrenology?

It is used as a convenient term for express-

* Combe.

ing particular states of the mind, when influenced by particular organs. Thus, the faculty of *Conscientiousness*, means every particular mode of feeling induced by the organ of *Conscientiousness*; that of *Benevolence*, the same with regard to the organs of that feeling, &c.

What is a primitive faculty?

A faculty may be considered primitive, "1st, Which exists in one kind of animals and not in another. 2d, Which varies in the two sexes of the same species. 3d, Which is not proportionate to the other faculties of the same individual. 4th, Which does not manifest itself simultaneously with the other faculties; that is, which appears and disappears earlier or later in life than other faculties. 5th, Which may act or rest singly. 6th, Which is propagated in a distinct manner from parents to children; and 7th, Which may singly preserve its proper state of health or disease."*

Is it necessary to become acquainted with the anatomy of the brain, in order to become a practical Phrenologist?

By no means; although it is highly advantageous.

* Spurzheim.

Give a brief outline of that organ.

The brain is an organ composed of two corresponding hemispheres, separated by a strong membrane, called the *falciform process* of the dura mater, is fibrous, and consists of an aggregate of parts, which manifest, as has already been observed, the different mental faculties. The two hemispheres generally correspond in form and functions, so that we have two organs, one in each hemisphere, for each mental power. The two hemispheres are brought into communication and co-operation with each other, by a body called the Corpus Callosum. The Cerebellum, or little brain, in man, is situated below the brain at the back part of the head, and is separated from the latter by a dense membrane called the Tentorium. They are connected with each other by a body, called the Medulla Oblongata.

Is the brain divided by lines into its various organs, in the manner as is delineated on the busts?

No. "Each part is inferred to be a separate organ; because its size *cæteris paribus*, bears a regular proportion to the energy of a particular mental power."

DIVISION AND CLASSIFICATION.

How are the mental faculties divided?

Into two orders—the AFFECTIVE and INTELLECTUAL faculties. These again are divided into Genera: the former into two—the *Propensities* and the *Sentiments*; and the latter into three—the *External Senses*, the *Perceptive* and *Reflective Faculties*.

ORDER I.—FEELINGS.

GENUS I.—PROPENSITIES.

What is the nature of the faculties that come under the first genus?

Their nature is to produce a propensity of

a specific kind. They do not form ideas, and are common to man with animals.

1. AMATIVENESS.

Where is the organ of Amativeness situated?

At the back part of the head, between the mastoid process on each side. When large, it gives a thickness to the neck at these parts. That portion of the brain denominated the cerebellum, is the organ of this propensity.

What is the function of this faculty?

To give rise to the sexual feeling.

What is the reason that this feeling is little or not at all felt during the earlier periods of life?

Because the cerebellum, which manifests it, is then but very imperfectly developed, and does not attain its full size, till from the age of eighteen to twenty-six.

What proportion does the cerebellum bear to the brain in new-born children, and in adults?

In the former, the proportion is as one to

thirteen, fifteen, or twenty: in the latter, as one to six, seven, or eight.

Is there any difference in the proportion between this organ and the brain in males and females in general?

In males it generally bears a greater proportion to the brain than in females.

Where are remarkable developements to be found?

In the casts of Mitchell, Dean, and Raphael, where it is very large. In Dr. Hette, very small.

Is this organ established?

Yes.

2. PHILOPROGENITIVENESS.

Where is the organ of Philoprogenitiveness situated?

Immediately above the middle part of the cerebellum. When large, it gives a drooping appearance to the back part of the head.

What is the function of this faculty?

To produce an instinctive love of offspring in general. When the feeling is strong, the

individual experiences great pleasure in beholding and caressing children.

Is this feeling distinct from that of Benevolence?

Yes. We frequently find it in those who are destitute of any compassionate feeling towards adults.

Is there any difference in the proportion between this organ and the brain in males and females in general?

Females possess it in the greatest proportion in general.

Are there any nations which are remarkable for a large developement of this organ?

Yes. The Hindoos, Negroes, and Charibs, have it in general very fully developed.

Is it established?

Yes.

3. CONCENTRATIVENESS.

Where is the organ of Concentrativeness situated?

Immediately above *Philoprogenitiveness*, and below *Self-Esteem*.

What is the function of this faculty?

Dr. Spurzheim considers it as yet conjectural, while Mr. Combe and others are led to suppose, that it bestows the power of concentrating two or more mental powers, at one and the same time, towards any particular object.

How do they suppose it manifests itself in an author.

By a condensation of style, with a strict concatenation of ideas, a distinctness of relations, and unity of object, which are supposed by them to be the result of the influence of this faculty over the others.

What name does Dr. Spurzheim give it?

Inhabitiveness, from observing it to be large in those persons and animals who were attached to particular places.

4. ADHESIVENESS.

Where is the organ of Adhesiveness situated?

On each side of *Concentrativeness*, higher up than *Philoprogenitiveness*.

What is the function of this faculty?

To produce the instinctive tendency of at

tachment to objects, animate and inanimate. It gives to those in whom it is strong, an involuntary impulse to cling to the object of their affections, and they experience the greatest delight in a return of affection.

Do males or females possess it stronger in general?

Females generally possess it stronger.

When the feeling is very energetic or very feeble, what are the results?

When very energetic, the individual feels excessive regret at being separated from a friend, or at leaving his country. When very weak, he has little or no attachment to mankind, and may become an anchorite or hermit.

Is it established?

Yes.

5. COMBATIVENESS.

Where is the organ of Combativeness situated?

At the inferior and posterior angle of the parietal bone, on each side of *Philoprogenitiveness*?

What is the function of this faculty?

To produce active courage, and, when the feeling is energetic, the propensity to attack. It inspires the mind with a feeling of boldness, supports it in facing and prompts it to overcome opposition.

What are the results of the predominating energy, and of the deficiency of this faculty?

When very energetic, it gives rise to a desire for contention, a quarrelsomeness and fieryness of disposition, and a pleasure in fighting. When very weak, there is a timidity and general want of energy in the character.

In whom is the organ found large?

In the Charibs, King Robert Bruce, General Wurmser, David Haggart, and generally in those who have murdered from the impulse of the moment, as in Mary Macinnes.

Is it established?

Yes.

6. DESTRUCTIVENESS.

Where is the organ of Destructiveness situated?

Immediately above, and extending a little

farther backward and forward from the external opening of the ear.

What is the function of this faculty?

To produce the impulse to destroy in general. It incites us to exterminate objects that *Combativeness* leads us to resist and overcome. Anger and rage are manifestations of it. In writing, it is essential to satire, and prompts the author to write cuttingly.

When this feeling is very energetic or very weak, what are the results?

When very energetic, wanton cruelty will result, if uncontrolled by the higher moral feelings; and when feeble, there is a want of fire in the constitution, and a feebleness of resentment, which the individual as well as others feel, who are apt to subject him to their defiance.

Where are remarkable developements of the organ to be found?

In the heads of Dean, Thurtell, King Robert Bruce, Bellingham, in cool and deliberate murderers, and in persons who delight in cruelty, where it is large; and in general in the Hindoos, small.

Is it established?

Yes.

ALIMENTIVENESS.

Where is the organ of Alimentiveness situated?

Probably at the zygomatic fossa, immediately under *Acquisitiveness*, and before *Destructiveness*. It is supposed to lead to the selection of food,—to be the organ of the instinct that prompts us to take nourishment. Its place is indicated by a cross on the new busts.—See plate.

7. SECRETIVENESS.

Where is the organ of Secretiveness situated?

Immediately above *Destructiveness*, at the inferior angle of the parietal bone.

What is the function of this faculty?

To produce an instinctive tendency to conceal the various thoughts, emotions, and desires, that arise in the mind, until judged of by the understanding. It gives a prudence to the character, by imposing a restraint upon the other faculties, and serves as a defence against prying curiosity. It enables man and animals,

by prudence, slyness, or cunning, to avoid the assaults of enemies, when they are unable to repel them by force. In writing, it leads to irony, and combined with the faculty of wit, gives a talent for humour.

When this feeling is very energetic or very feeble, what are the results?

When very energetic, and not regulated by strong intellect and moral feeling, it will give rise to cunning, instead of prudence, and may lead to the practice of lying and deceit, and, combined with *Acquisitiveness*, to theft. It supplies the cunning necessary for this latter avocation. When it is very feeble, there is a want of tact about the individual in his intercourse with society; his thoughts and emotions are expressed without the least regard to time, place, or circumstances. Indeed, he cannot adapt, or experiences the greatest difficulty in adapting, the former to the latter.

8. ACQUISITIVENESS.

Where is the organ of Acquisitiveness situated?

Before *Secretiveness* and below *Ideality*, at the inferior angle of the parietal bone.

What is the function of this faculty?

To produce the desire to acquire and possess in general.

Is there any particular object to which it is directed?

No. It takes its direction from the other faculties, which may lead it to desire the possession of pictures, antique coins, minerals, &c. as well as money.

What is the result of the predominating energy of this feeling?

Avarice. Covetousness, dishonesty, and theft, are its abuses.

Where is the organ found large?

In Heaman. It is full in the Rev. Mr. M——, and moderate in King Robert Bruce.

Is it established?

Yes.

9. CONSTRUCTIVENESS.

Where is the organ of Constructiveness situated?

Before *Acquisitiveness*, a little upward and backward from the outer angle of the eye.

What is the function of this faculty?

To produce a tendency to construct in general; but, like *Acquisitiveness*, it takes its direction from the other faculties. For example, if combined with *Combativeness* and *Destructiveness*, it will give a desire to construct implements of war,—with predominating *Veneration*, to erect places of religious worship, &c.

Is this faculty indispensable to a genius for mechanics?

Yes.

Do the lower animals that build possess the organ large?

Yes. It is large in the field-mouse and beaver, and in all animals remarkable for constructive powers.

Where are remarkable developements of it to be found?

In Raphael, Michael Angelo, Brunel, Hay-

don, and Herschel, where it is very fully developed; and in the New Hollanders, who have it small. Being indispensable to the talent for works of art of every description, it is found large in all those painters, sculptors, mechanics, and architects, who have distinguished themselves in their particular departments.

Is this organ established?

Yes.

GENUS II.—SENTIMENTS.

What is the nature of the faculties belonging to the Second Genus?

Their nature is to produce merely a *Sentiment*; that is, a propensity combined with a feeling or emotion of a certain kind. They do not form specific Ideas. Some of them are peculiar to man, others common to him with the lower animals.

What are those that man possess in common with the lower animals?

SELF-ESTEEM, LOVE OF APPROBATION, CAUTIOUSNESS, and BENEVOLENCE.

10. SELF-ESTEEM.

Where is the organ of Self-Esteem situated?

At the top and back part of the head, immediately above *Concentrativeness*.

What is the function of this faculty?

To produce self-love in general. It inspires the mind with a degree of confidence in its own powers, and when combined with superior sentiments and intellect, gives a dignity and greatness to the character.

How does it manifest itself in different individuals, if not thus combined?

In arrogance, pride, conceit, or egotism. Combined with *Love of Approbation*, it gives rise to envy; with *Destructiveness*, not directed by *Benevolence* and *Conscientiousness*, to a delight in exposing others' faults, and endeavouring to make them appear ridiculous or despicable.

What does a deficiency of the faculty produce?

A want of confidence in one's powers, and a backwardness in acknowledging these.

Where are remarkable developements of the organ to be found?

In David Haggart, Dempsey, and the Hindoos, where it is large. It is moderate in Dr. Hette and the American Indians.

Is it established?

Yes.

11. LOVE OF APPROBATION.

Where is the organ of Love of Approbation situated?

On each side of *Self-Esteem*, immediately above *Adhesiveness*.

What is the function of this faculty?

To produce the love of the esteem, praise, or approbation of others.

Is there any particular direction in which gratification of it will be sought?

No. This will depend altogether upon the other faculties. For example, if combined with

superior sentiments and intellect, it will incite the poet, sculptor, warrior, and orator, to the acquisition of an honourable fame. With predominating propensity, inexpressible pleasure will be experienced in being considered the best fighter or the greatest drinker among a number of individuals.

When the feeling is very energetic or very feeble, what are the results?

When very energetic, the individual is apt to become extremely fidgety about what others think of him, and is in the greatest misery if a rival be praised in higher terms than himself. When very feeble, he cares little or nothing about the opinion entertained of him by others.

Where are remarkable developements of this organ to be found?

In King Robert Bruce, Dr. Hette, Clara Fisher, and the American Indians, where it is large. Such likewise is uniformly the case in bashful individuals: this disposition arising in a great measure from a fear of incurring disapprobation. It is deficient in Haggart and Dempsey.

Is it established?

Yes.

12. CAUTIOUSNESS.

Where is the organ of Cautiousness situated?

Near the middle of each parietal bone. It lies in a line between *Adhesiveness* and *Love of Approbation*, but farther forward than these.

What is the function of this faculty?

To produce the emotion of fear in general. It leads the individual to hesitate before he acts, and to trace the consequences that may ensue; and thus a moderate developement of it is essential to a prudent and circumspect character.

What are the results of the predominating energy and of the deficiency of this faculty?

When it predominates, it produces doubts and irresolution, and, when in a state of high excitement from internal causes, sensations of dread and apprehension, and the disease called *Hypochondria*. When it is deficient, there is a want of fear in the character, and a tendency to act without mature deliberation.

Where are remarkable developements of it to be found?

In Dr. Hette and the Hindoos, where it is

large. In Bellingham and Mary Macinnes, moderate. In General Wurmser, small.

May this faculty exist along with great personal courage?

Yes. Nothing is more common. Robert Bruce and Hannibal were remarkable for valour, while they, at the same time, possessed cautiousness in a high degree.

Is this organ established?

Yes.

13. BENEVOLENCE.

Where is the organ of Benevolence situated?

At the upper and towards the fore part of the head, immediately before the fontanel.

What is the function of this faculty?

To dispose to compassion and active benevolence; to produce a desire for the happiness of others; and charitably to view their actions.

Does a small developement of the organ produce cruelty?

By no means. This is only followed by an indifference to the welfare of others; although cruelty may result from an uncontrolled De-

structiveness, which might not be the case if this faculty was powerful.

Where are remarkable developements of the organ to be found?

In Jacob Jervies and Henri Quatre, where it is large. In Bellingham, Griffiths, and the Charibs, very small. In King Robert Bruce and Gordon, moderate.

You have said that this organ is common to man with the lower animals ; how does it manifest itself in the latter?

By a mildness and docility of disposition.

Have animals that possess a great developement, or deficiency of this organ, been observed to manifest these qualities in a corresponding ratio ?

Yes, invariably. A most satisfactory demonstration of this will be found in the horse. The organ in that animal is situated in the middle of the forehead, a little above the eyes, where a great developement or deficiency of it will be found accurately to accord with its character. In the one case it will be good-natured and tractable ; in the other, vicious and disposed to bite and kick.

Is it established ?

Yes.

II.—SENTIMENTS PROPER TO MAN.

What are the Sentiments that are proper to Man?

VENERATION, FIRMNESS, CONSCIENTIOUSNESS, HOPE, WONDER, IDEALITY, WIT OR MIRTHFULNESS, AND IMITATION.

14. VENERATION.

Where is the organ of Veneration situated?

Immediately behind *Benevolence*, at the middle of the coronal aspect of the brain.

What is the function of this faculty?

To produce the feeling of respect and reverence; and, when directed to the Supreme Being, adoration.

What are the results of the predominating energy and of the deficiency of this feeling?

When it predominates, it is apt to produce a superstitious respect for objects of antiquity, and, when very energetic, a high degree of

religious enthusiasm, which may terminate in insanity. When very deficient, again, it renders the mind little sensible to these feelings and emotions of respect, but does not necessarily produce profanity.

May an individual have this organ very large, without possessing a high degree of religious feeling?

Yes. Such may be the case if it be not directed to the Supreme Being. Voltaire, in whom the organ was extraordinarily large, affords a striking example of this. He embraced every opportunity of turning religion into ridicule; but still, in him, we find the strong manifestation of the faculty, in the high and almost servile degree of deference which he paid to superiors in rank and authority.

Where are remarkable developements of this organ to be found?

In Raphael, Bruce, Martin, and the Negroes, where it is large. In Dr. Hette, small.

Is it established?

Yes.

15. FIRMNESS.

Where is the organ of Firmness situated?

Towards the back part of the head, between *Self-Esteem* and *Veneration*.

What is the function of this faculty?

To produce determination, constancy, and perseverance.

How does it manifest itself?

By giving a perseverance to the other faculties, and only to those that are of adequate power in attaining their objects. For example, a person with *Firmness* and *Benevolence* both in large proportion, will persevere in acts of charity; but diminish the *Benevolence*, and it will take another direction. Let *Casualty* be the predominant power, and he will delight and persevere in abstract study.

What are the results of the predominating energy and of the deficiency of this feeling?

When it predominates, it produces stubbornness and obstinacy. When deficient, the person experiences great difficulty in steadily pursuing any particular object, and is apt to

yield to the impulses of his predominating feelings.

Where are remarkable developements of the organ to be found?

In King Robert Bruce, Haggart, and the American Indians, where it is large. In Mrs. H—— and Gibson, small.

Is it established?

Yes.

16. CONSCIENTIOUSNESS.

Where is the organ of Conscientiousness situated?

Towards the posterior and lateral parts of the head, on each side of *Firmness*.

What is the function of this faculty?

To produce the feelings of obligation, incumbrance, and of right and wrong.

Is Justice the result of this sentiment?

Yes, when acting in combination with the intellectual powers.

When it is very energetic, or very feeble, what are the results?

When very energetic, the individual is strongly disposed to act justly from the mere

love of justice, and is highly disgusted at beholding an action which is in the smallest degree connected with unjust principles. When very feeble, he experiences a difficulty in perceiving the nature of justice, and is very apt to commit an unjust action under the temptations of interest and inclination.

Where are remarkable developements of the organ to be found?

In Dr. Hette and Mrs. H——, where it is large. In Bellingham, Haggart, and Gibson, small.

Is it established?

Yes.

17. HOPE.

Where is the organ of Hope situated?

Before *Conscientiousness*, on each side of *Veneration*.

What is the function of this faculty?

To produce the sentiment of Hope in general, or the tendency to anticipate the fulfilment of what the other faculties may desire.

Has the faculty any influence on a religious character?

Yes; it gives a strong disposition to the exercise of faith, and by looking forward to futurity, impresses a strong belief in a life to come.

What are the results of a predominating energy and of a deficiency of this faculty?

In the former state it disposes to credulity, and leads to rash speculation, magnifying every advantage: in the latter, it is apt to lead to despondency.

Where are remarkable developements of the organ to be found?

In Raphael, where it is large. In Dr. Hette, small.

Is it established?

Yes.

18. WONDER.

Where is the organ of Wonder situated?

Above *Ideality*, and before *Hope*.

What is the function of this faculty?

From a number of observations, it seems to be to give the tendency to believe in inspirations, presentiments, phantoms, &c. and a

natural disposition to delight in anything wonderful and marvellous. Supernatural fictions, mysterious incidents, and everything out of nature, are the delight of those who possess a large developement of the organ. The faculty is still considered as only being probable.

19. IDEALITY.

Where is the organ of Ideality situated?

Immediately above *Acquisitiveness*, and extends forwards over that organ from *Cautiousness*.

What is the function of this faculty?

To produce the feeling of beauty and perfectibility ;—to elevate and imbue every idea conceived by the mind with a feeling of exquisiteness and enthusiasm.

When very vigorous, how does it manifest itself?

By a strong tendency to embellish every object in nature with beauty and exaggerated qualities of every description. It is this faculty that gives rise to poetical rapture.

When very deficient, what follows?

A homeliness and simplicity of mind.

Has it any influence over the other mental powers?

Yes. It expands the whole mind, and directs it to objects of an elevated and refined nature.

Where are remarkable developements of it to be found?

In Milton, Shakspeare, Raphael, Wordsworth, Haydon, and Byron, where it is large. In Mr. Hume, Bellingham, and Haggart, small.

Is this organ established?

Yes.

20. WIT OR MIRTHFULNESS.

Where is the organ of Wit situated?

At the side of the forehead, between *Causality* and *Ideality*.

What is the function of this faculty?

According to Dr. Spurzheim, it is to give rise to the feeling of the ludicrous, creating, when strong, an almost irresistible disposition to

view every object in that light, while Dr. Gall defines it to be the predominant intellectual feature in Rabelais, Cervantes, Boileau, Swift, Sterne, and Voltaire.

Does this faculty lead to satire?

Yes; when combined with *Combativeness* and *Destructiveness*.

And to humour?

Yes, with *Secretiveness*; the former producing the ludicrous colouring, while the latter supplies the slyness which constitutes humour.

Where are remarkable developements of this organ to be found?

In Sterne, Voltaire, and Henri Quatre, where it is large. In Sir J. E. Smith, Mr. Hume, and the Hindoos, small.

21. IMITATION.

Where is the organ of Imitation situated?

At the upper and fore part of the head, on each side of *Benevolence*.

What is the function of this faculty?

To give a talent for imitation in general.

Is it on this account necessary to the artist and player?

Yes. To these it is quite indispensable, but to the eminent success of the latter it must be combined with a full proportion of *Secretiveness*. It is by this latter faculty that he is enabled successfully to conceal his real character, and assume that of the individual he personifies.

Will a large developement, then, of these two organs enable him to personify with equal success all characters, whatever their dispositions are represented to be?

By no means. He must likewise possess those faculties strong which form the striking points in the character of the person he represents. For example, to personify an individual of a fiery disposition, he must possess *Combateness* and *Destructiveness*, both large,—for one that is characterized by envy and malevolence he must have in the same degree, *Self-Esteem*, *Love of Approbation*, and *Destructiveness*, which faculties with small *Benevolence*, and *Conscientiousness*, constitute such a character. It is however not necessary that in him those two latter faculties be weak; they may be as powerful as the others, and he may be as able to personify individuals characterized by high *Benevolent*

and *Conscientious* feelings as those of an opposite nature.

*Do not the lower animals possess this faculty?**

Yes. Many of them do. Its manifestations are strikingly exhibited in some animals who imitate the voices of others for the purpose of attracting their prey, the more easily to devour it. We have familiar examples of its perfection in the monkey, parrot, and several singing birds.

Where are remarkable developements of the organ to be found?

In Raphael, Clara Fisher, and uniformly in those artists and players who have distinguished themselves for their imitative powers.

Is it established?

Yes.

* This faculty perhaps ought to have been placed with *Benevolence* among those that are common to man with the lower animals, on account of many of these possessing it. To prevent confusion, however, by altering the present arrangement, which is followed by the most approved works on Phrenology, and after which the new busts are marked, it has been here adopted.

ORDER II.—INTELLECTUAL FACULTIES.

What is the nature of the Intellectual Faculties?

Their nature is to communicate to man and animals the knowledge of their own existence and that of the external world, and to perceive qualities and relations. They consist, as already mentioned, of the *External Senses*, the *Perceptive* and *Reflective Faculties*.

GENUS I.—EXTERNAL SENSES.

What is the Nature of the External Senses?

Their nature is to bring man and animals into communication with the external world.

Name these.

1st, FEELING, or TOUCH; 2d, TASTE; 3d, SMELL; 4th, HEARING; 5th, SIGHT.

GENUS II.—PERCEPTIVE FACULTIES.

What is the nature of the Perceptive Faculties?

Their nature is to take cognizance of the existence and qualities of external objects.

22. INDIVIDUALITY.

Where is the organ of Individuality situated?

At the middle of the lower part of the forehead. A full developement of it is indicated by the breadth between the eye-brows.

What is the function of this faculty?

To produce the desire to know objects merely as such, without any reference to their uses or qualities. It gives a talent for observation of that kind which merely includes specific existences, and is on that account indispensable to a genius for such sciences as botany, mineralogy, and anatomy, where abundance of

such information exists upon which the faculty can exert itself.

Where are remarkable developements of the organ to be found?

In the French, where it is generally large. It is moderate in the English, and in the Scotch small.

23. FORM.

Where is the organ of Form situated?

Between the middle of the orbitary plates of the frontal bone on each side of the Crista Galli. Its size is indicated by the width between the eyes.

What is the function of this faculty?

To judge of *Form* in general. It is essential to those engaged in the imitative arts; enables the painter to distinguish the different casts of features and countenances in general; and upon the same principle, is of the most essential service to the mineralogist.

Where is the organ found large?

In King George III. and in the Chinese skulls.

Is it established?

Yes.

24. SIZE.

Where is the organ of Size situated?

At the inner side of the eye-brow.

What is the function of this faculty?

To judge of *Size* in general. It gives a talent for perspective, and is highly essential to the landscape painter. It enables the individual, in whom it is large, to judge of space with great accuracy. Some officers in the army possess this in a high degree in judging of the distance to which their lines will extend, while others are as destitute of the power.

In whom is the organ found large?

In Brunel, Williams, and Douglas.

Is it established?

It is stated as only probable.

25. WEIGHT, OR RESISTANCE.

Where is the organ of Weight situated?

Towards the inner side of the eye-brow, between *Size* and *Colouring*.

What is the function of this faculty?

It seems to be to give the power of judging between the weight or resistance of bodies and their other qualities. It is essential to a genius for mechanics, enabling the individual to judge of momentum and resistance in that branch of science. "The faculty, in high endowment, manifests itself in engineering, in dynamical skill, in the knowledge and application of mechanical forces," and, probably, gives the power of adapting animal movements to the laws of equilibrium.*

Where is the organ found large?

In Brunel and Sir Isaac Newton.

Is it established?

It is stated as only probable.

26. COLOURING.

Where is the organ of Colouring situated?

At the middle of the arch of the eye-brow, between *Weight* and *Order*. It gives, when large, a projection forwards, or an arched appearance to that part.

What is the function of this faculty?

* Vide Phrenological Journal, vol. II. page 426.

To give the power of perceiving colours, and distinguishing between their different shades.

Does not this power belong to the perfectability of the eye?

No. There are those who have the most perfect vision, and yet are very destitute of the power of distinguishing colours, while others, whose eyes are by no means remarkable for acuteness of sight, possess the power in a high degree.

What is the result of a large endowment of this faculty?

A passion for colours, a delight in flowers, painting, enamelling, dying, &c.

Where are remarkable developements of this organ to be found?

In the portraits of Reubens, Rembrandt, Titian, Salvator Rosa, and Claude Lorraine, where its large size is indicated by the arched appearance of the eye-brow in its situation; and in the masks of the late Sir Henry Raeburn, Wilkie, and Haydon, by the projection forwards of the eye-brow at that part.

Is it established?

Yes.

27. LOCALITY.

Where is the organ of Locality situated?

A little above the eye-brow, at its outer side.

What is the function of this faculty?

To give the power of recognizing places previously seen or described, and of remembering localities in general. In writing, it gives a talent for describing, and conveying to the mind vivid conceptions of scenery of every description. Combined with *Individuality*, it gives a desire for travelling, and is essential to the topographer, geographer, astronomer, and landscape painter.

Where is the organ found large?

In Kepler, Galileo, Newton, Tycho, Descartes, Sir Walter Scott, and Captain Cook.

Is it established?

Yes.

28. NUMBER.

Where is the organ of Number situated?

A little to the side of the outer angle of the

eye. Its large developement is indicated, along with a fulness of that part, by a depression of the eye-brow there, or by an elevation at the outer angle of the orbit.

What is the function of this faculty?

To give a talent for calculation in general. Arithmetic, algebra, and logarithms come under its immediate function, but the other branches of mathematics are not its simple results.*

Where is the organ found large?

In the portraits of Euler, Kepler, Laplace, Gassendi, &c., and in George Bidder, Humboldt, and Colburn.

Is it established?

Yes.

29. ORDER.

Where is the organ of Order situated?

At the outer part of the eye-brow, between Number and Colouring.

What is the function of this faculty?

To produce the instinctive love of order

* Spurzheim's Phrenology.

and proper arrangement in general. Those females in whom it is large, will be found taking the greatest pleasure in arranging house affairs methodically, and experiencing the greatest uneasiness at beholding anything out of its proper place or in a state of confusion.

Is it this faculty that gives rise to the idea of classifications and philosophical inferences?

No. This is done by the reflective faculties which perceive the relations and dependencies of these. This faculty is merely concerned with the arrangement of objects as they are physically related.

Is the organ established?

It is considered as only probable.

30. EVENTUALITY.

Where is the organ of Eventuality situated?

At the lower part of the forehead, below *Comparison* and above *Individuality*.

*What is the function of this faculty?**

It seems to be to take cognizance of the active occurrences of life. "Individuals who have it large are attentive to all that happens around them, to phenomena, or events, or facts; they are fond of history, of anecdotes, are inquisitive, and desire information on every branch of natural knowledge."† It conduces to a talent for details, and business of a practical nature, and is hence essential to the lawyer, medical practitioner, &c.

* Mr. Combe thus describes it, distinguishing it from *Individuality*:—"A horse, when at rest, may be considered as an object of mere existence; and as such, is the proper object of *Individuality*. But the horse grows from birth to maturity; its lungs play, its blood circulates, its muscles contract; also it walks, trots, or gallops; these are its *active* phenomena, and of them *Eventuality* takes cognizance. *Individuality* seeks the kinds of knowledge indicated by nouns; while *Eventuality* is conversant with occurrences designated by verbs."

† Spurzheim's Phrenology.

31. TIME.

Where is the organ of Time situated?

Under *Causality* and *Wit*; in a line between the two.

What is the function of this faculty?

To give the power of judging of time and intervals in general. It enables us to judge of the lapse of time from any particular period; gives the musician the power of observing it in performing; and conduces to a talent for harmony and versification.

Is this organ established?

It is stated as only probable.

 32. TUNE.

Where is the organ of Tune situated?

At the lateral part of the forehead, as near as possible on a line with *Time*.

How is a large developement of it indicated?

Either by a pyramidal form, or a largeness and roundness of the lateral parts of the forehead.

Is there any difficulty in ascertaining the developement of this organ successfully?

Yes. The beginner experiences it in a considerable degree, but may soon acquire an expertness in distinguishing its various degrees of size, by comparing the heads of individuals possessing opposite talents in that respect.

What is the function of this faculty?

To give the perception of melody.

Does a large developement of the organ alone constitute a genius for music?

No. This results from the indispensable combination of other faculties with that of *Tune*.

What are these, and how do they act?

The principal are, *Time*, *Ideality*, *Secretiveness*, and *Imitation*, which give a just perception of intervals, an elevation and expression to the whole.

Where is the organ found large?

In Gluck, where it has a pyramidal form. In Mozart, Viotti, Tumsteg, Dussek, and Crescenti, where it is distinguished by a fulness and roundness of the lateral parts of the forehead.

Is it established?

Yes.

33. LANGUAGE.

Where is the organ of Language situated?

On the plate of bone that forms the roof of the eye.

How is its large developement indicated?

By a prominence or depression of the eyes.

What is the cause of these two different states?

When the fibres are long, they push the eye forwards, and thus cause the prominence; when thick, the eye is depressed towards the outer angle of the orbit.

What is the function of this faculty?

To enable us to acquire a knowledge of, and to give the power of using artificial signs or words.

Does this faculty learn the signification of words?

No. A person who has it powerful may commit to memory various pieces and passages of different descriptions, without much knowledge of their meaning, (the intellectual faculties being feeble,) or any emotion being excited in

his mind by them. These are altogether recognized and felt by the other faculties.

When this faculty is very strong, how does it manifest itself?

By an extreme verbosity both in writing and speaking, and, when combined with feeble reflecting powers, by a looseness and inelegance of style; in conversation, by a frequent repetition of the same sentences, notwithstanding their being of the easiest comprehension, and a continual tendency to speak, which is done with such a volubility of tongue and want of reflection, as would indicate that pleasure was experienced in mere articulation.

When very feeble, what is the result?

A difficulty in communicating one's ideas to another, from a want of expression, which frequently causes stammering, and a repetition of the same words, and a meagreness of style in writing.

Where is this organ found large?

In Sir J. E. Smith, Humboldt, and Voltaire. In the mask of Fraser it is small.

Is it established?

Yes.

DISTINCTIONS BETWEEN THE FUNCTIONS OF THE OTHER
KNOWING FACULTIES AND INDIVIDUALITY.

It will be here proper to take some notice of the distinction which exists between the other *Knowing Faculties* and *Individuality*. It must be remarked, that the faculties of *Form*, *Colouring*, and *Size* merely take cognizance of these qualities in a separate state, as they exist in an object; they do not themselves constitute the object as a whole, but merely as possessing these qualities. Some faculty, then, is requisite for combining these, and forming a single intellectual conception out of them, and that is *Individuality*. For example, in looking at a horse we do not observe *Form*, *Colour*, and *Size* as separate qualities, but we have a single mental conception in which these are combined—*the animal as a whole*: nor, in beholding an army, do we observe these, with *Number* and *Order*, which produce the ideas of plurality, and of arrangement and gradations of rank, as separate qualities. They are all *combined* by *Individuality*, and we have a single intellectual conception—an *army*.

Individuality, then, combines the aggregate qualities of an object, or, those objects which are taken cognizance of by the other *Knowing Faculties* into an *individual* conception, which is regarded and spoken of as a mere existence, without any relation to its separate qualities.

GENUS III.—REFLECTING FACULTIES.

What is the nature of the Reflecting Faculties?

Their nature is to produce ideas of relation, or to reflect. They constitute what is called Reason or Reflection.

34. COMPARISON.

Where is the organ of Comparison situated?

At the middle of the forehead, above *Eventuality*.

What is the function of this faculty?

To give the power of perceiving resemblances and analogies. It gives the mind a tendency to compare one thing with another, and to suggest resemblances between objects or ideas, and disposes the individual who has it largely developed to use similitudes in writing and discourse.

Where is this organ found large?

In Pitt, Roscoe, Raphael, Burke, John Bunyan, and Mr. Hume.

Is it established?

Yes.

35. CAUSALITY.

Where is the organ of Causality situated?

In the forehead on each side of *Comparison*.

What is the function of this faculty?

To produce the idea of Causation, or the connexion between cause and effect, and of their various relations and dependencies. It gives a strong perception of logical consequences, and is a chief element in the talent for abstract study.

When this organ is very large, and Comparison and Individuality small, what is the result?

A strong tendency to engage in speculations, without properly considering the circumstances upon which they are founded, and how far they will be applicable to the affairs of life.

What is the result of a deficiency of this faculty?

A superficialness of intellect, and an extreme difficulty in apprehending abstract science, even in its simplest forms.

Where are remarkable developements of the organ to be found?

In the portraits and busts of Bacon, Kant, Locke, Voltaire, Dr. Thomas Brown; and in the masks of Haydon, Brunel, Burke, Franklin, and Wilkie, where it is largely developed. In Pitt, and Sir J. E. Smith, it is moderate, and in the Charibs and New Hollanders, very deficient.

Is it established?

Yes.

MODES OF ACTIVITY OF THE FACULTIES.

I. OF THE KNOWING AND REFLECTING FACULTIES.

Phrenology, it seems, does not include as mental powers, those particular states which metaphysicians have regarded as such: viz. PERCEPTION, CONCEPTION, IMAGINATION, MEMORY, and JUDGMENT, what does it teach us concerning these?*

That they are merely modes of activity of the Knowing and Reflecting Faculties.

What, then, is PERCEPTION according to this view?

* These five comprehend the various degrees of activity of the Knowing and Reflecting Faculties; those of the Propensities and Sentiments will be considered hereafter. It is unnecessary in these pages to take any notice of the other mental states treated of by metaphysicians.

It is the lowest degree of activity of these, and merely consists in their cognizance of objects when presented to them.

Will not Perception then, with regard to particular objects, be more or less perfect, according to the strength or weakness of the faculties that take cognizance of these?

Yes. Each of the faculties receives the impression of its object with a vividness and accuracy proportioned to its strength.

What is CONCEPTION?

It is a higher degree of activity of these faculties than Perception, by which objects not present are called into the mind.

What is IMAGINATION?

It is the highest degree of activity of the same faculties, and consists in an impassioned and vivid conception of the objects belonging to these, in every variety of combination.

Is there any material difference between Conception and Imagination?

No. The only difference is, that "the former is the cool and methodical representation of things absent to one's self, or others, the latter is the *impassioned representation* of the same things, and not merely in the forms and

arrangements of nature, but in new combinations formed by the mind itself."

Imagination is commonly spoken of, as being an attribute peculiar to the poet; is not this, from what you have just now said, an erroneous opinion?

Yes. Imagination may be manifested as powerfully in the mathematician, artist, or metaphysician as in the poet.

What is MEMORY?

It is a particular mode of activity of the same faculties, and consists in recalling impressions into the mind in the order in which they occurred, with the knowledge of these having there previously existed.

Are there, then, as many different kinds of Memory as there are Knowing and Reflecting Faculties?

Yes. We have facts for example, recalled by Individuality, tones by Tune, calculations by Number, &c. &c.

What is JUDGMENT?

In a metaphysical sense, it is the perception of relation, and belongs to the Reflecting Faculties alone; although the Knowing ones in one sense may be said to possess it. Size, for

example, in perceiving the differences of space, and Tune those of tones, may with propriety be said to be so far judging of these. The drawing of inferences, however, from the ideas furnished by the Knowing Faculties, with the perception of the dependencies of phenomena, altogether belong to the Reflecting Faculties; and constitute, properly speaking, Judgment.

When an individual is observed to follow strictly the moral dictates of humanity, and conduct his affairs in a judicious manner; is it proper, as is commonly done, to infer that he possesses a "sound judgment;" and is his conduct merely the result of powerful Reflecting Faculties?

Such an individual may with propriety, in the popular sense of the term, be said to possess a "sound judgment," for in this, it is used in a more extensive signification than in its metaphysical meaning; but his conduct does not sanction the inference of his possessing strong Reflecting Faculties, although such may be the case. A full endowment of the Superior Sentiments and of Individuality, with these, which may be moderate, is all that is necessary to account for his character. The Re-

fecting Faculties are certainly required to point out a proper line of conduct, but it is the moral feelings of the person that prompt him to adopt it.

May an individual, then, who possesses but a very limited endowment of these feelings, with strong Reflecting Faculties, be apt to be led into improper conduct under particular temptations?

Yes ; for, although his strong intellect may point out the propriety of acting in a conscientious manner, if he has not proper feeling to do so, he is very apt to be led astray by his predominating selfish feelings ; and this individual, though properly speaking possessed of a strong judgment, will in the popular signification of the term be very destitute of it. Such was the case with the illustrious Lord Bacon, who, though possessed of the most transcendent intellect, exhibited a moral depravity rarely to be met with.

II. OF THE PROPENSITIES AND SENTIMENTS.

The Knowing and Reflecting Faculties, it appears, can be called into action by an effort of the will ; or perhaps, more properly speaking, they are will themselves, and come into activity by some peculiar effort of their own. Is such the case with the Propensities and Sentiments ?

No. We cannot, for example, experience the feelings of Courage, Fear, Compassion, or Sublimity, by merely willing to do so : before such can happen, the objects adapted to excite these must be present. Thus, opposition will cause Combativeness to start into activity, and Courage be the consequence. The approach of danger in the same way will rouse Cautiousness and produce Fear ; while an object in distress by appealing to Benevolence commands Compassion, and those of grandeur affecting Ideality, give rise to feelings of Sublimity.

But we sometimes involuntarily experience various feelings, such as fear, or awe, without the objects being present that are calculated to excite these. What does this arise from?

From an internal excitement of the organs belonging to these, frequently arising from causes altogether unknown; and when this proceeds to a great extent, the organs take on a diseased action, and by a temporary overpowering of the judgment, induce a belief in the representations which they conjure up; thus constituting Insanity.

It appears from this, then, that there may be various kinds of insanity according to the organs affected; is this the case in nature?

Yes. Precisely so. By this doctrine all the phenomena of Insanity are explained in the clearest and most satisfactory manner.

GENERAL QUESTIONS.

PRINCIPLES FARTHER CONSIDERED, WITH PRACTICAL APPLICATIONS OF THESE.

May the different mental faculties just gone over not be so modified by external circumstances as to give the individual a totally different character from that which they would lead us to suppose he naturally possessed?

No. Individuals who are, for example, naturally strongly addicted to cruelty, avarice, benevolence, or vanity, will, during the course of their lives, possess and manifest the same feelings, although they may be modified to a certain extent by education and example.

Does education strengthen the mental faculties materially?

Yes. But it can never render those powers eminently energetic which are naturally feeble.

Suppose an individual to possess in an eminent degree those natural powers which constitute genius, will these manifest them-

selves, notwithstanding his being in a situation where they cannot be conveniently cultivated, or in which efforts may be made to suppress them?

Yes. The force of genius will manifest its superiority in despite of every obstacle that circumstances or situation can present. It will ultimately burst forth, and shine in its native lustre in opposition to every effort made to extinguish it. By looking back to the lives of the poets, painters, and artists, in every age, we behold striking examples of this.

What is the phrenological meaning of Activity and its distinction from power?

Activity means the rapidity with which the faculties may be manifested. Power is merely an indication of the size of the organs.

May great activity exist in these, without their being very fully developed?

Yes. Although the larger organs have the greatest natural tendency to be active, probably owing to the stimulus communicated to them by their being more frequently exercised than the others.

You have said before that all persons do not possess the same constitution and quality of

brain. This, of course, will make some difference in the energy with which two brains of the same size, but which differ in these respects, will manifest themselves: are there any means by which these differences in constitution and quality may be ascertained.

Yes. The temperaments enable us to do so to a considerable extent.

What are the temperaments?

The Lymphatic, Sanguine, Bilious, and Nervous.

How is the Lymphatic temperament distinguished, and what state of brain is connected with it?

It is distinguished by a general roundness and softness of the body, a fair and clear skin, a languid circulation, with weak vital activity. The brain partakes of the general want of energy, and the manifestations are proportionally weak.

How is the Sanguine temperament distinguished, and what is the state of brain connected with it?

By a well defined and moderate plumpness of form, a firmness of muscle, light hair, blue eyes, ruddy and fair complexion, and is ac-

accompanied by an activity in the circulation, and a fondness for exercise. The brain partakes of the general activity of the system, and is active.

How is the Bilious temperament distinguished, and what is the state of brain connected with it?

By much firmness of flesh, by dark skin, black hair, decided features, rough and strongly marked outline of frame and a general activity of the brain and system in general.

How is the Nervous temperament distinguished, and what state of brain is connected with it?

By delicacy of form, small muscles, pale countenance, fine hair, and thin skin, by quickness of circulation and muscular motion, and often delicate health. There is a high degree of activity or sensibility of the nervous system, of which the brain as a part of it partakes, and its manifestations are eminently active.

Are these temperaments always pure, or are they frequently mixed?

They are frequently mixed. The most common mixtures are the sanguine-lymphatic, the nervous-lymphatic, and the nervous-bilious.

In judging, then, of the mental manifes-

tations of individuals, must the nature of their temperaments be taken into consideration?

Certainly.

The temperaments, then, will affect both the degree of power and activity with which different brains will manifest their functions?

Yes; in a considerable degree: but, there are some brains more active than others from causes altogether unknown; and one or even two organs sometimes, though unfrequently, exhibit a disproportional degree of activity to the others in the same brain. This probably arises from some internal excitement similar to that which, at times, renders one nerve as the auditory, more acute in its perceptions than those of the other external senses.

Is there any particular combination of organs when large, that gives a tendency to general activity of the brain?

Yes. A full developement of Combativeness, Destructiveness, Acquisitiveness, Love of Approbation, Firmness, and Hope, is commonly followed by this: an opposite tendency is the

consequence of these organs being small, with Benevolence and Veneration large.

How should the student commence making observations, after having attained a general knowledge of the situation and functions of the organs?

He should first study the general size and configuration of heads, (remembering that idiocy is invariably the consequence of the brain being too small,) and then of the three orders of organs, and of the proportions which they bear to each other. Being familiar with these, he may proceed to the observation of individual organs, remarking, as he goes along, how the mental manifestations correspond with the cerebral developement, and recollecting that it is not the mere prominence he is to look for, but the real dimensions of the organs.

How are the dimensions of the organs to be judged of?

As size consists either in length or breadth, or in both, it must be judged of in two different ways. The length of an organ is ascertained by its distance from the *Medulla Oblongata* (for here all the organs meet) to the peripheral surface, and may be measured from the ear

which is nearly opposite to that body. The breadth, again, is judged of by its peripheral expansion.

Are there any instruments used for the purpose of ascertaining accurately the size of the organs?

No; not altogether. There are two instruments, the Callipers and the Craniometer. The latter measures from the *Medulla Oblongata*, and is useful in ascertaining the length of the fibre; but it does not indicate the breadth, which must be judged of by means of the hand or eye. The Callipers merely indicate the general size of the brain: they neither ascertain the breadth nor length of fibre.

Are the Phrenological Busts of much service to the student of Phrenology?

Only in so far as they point out the situations of the organs and their proportions in one head. The varieties of size must be studied from the inspection of a great number of heads, where large developements may be contrasted with great deficiency.

Is the inexperienced observer apt to feel any difficulty in distinguishing the situations of the different organs in their various proportions of developement?

Yes. He is apt to be misled with regard to the size of any organ, from the circumstance of those in the neighbourhood being large or small. If they are small, the organ under observation is elevated above them, while, if they are large, there will be no protuberance, but a smooth surface. In the latter state, the organ may appear to him to be smaller than in the former, although it is of the same size, or even larger. He may likewise experience difficulty in distinguishing between two organs, when one of them is very largely developed and the other small, from the circumstance that the large organ sometimes pushes the small one a little out of its place.

How, then, is he to distinguish between the two organs?

By observing the shape of the large one, and where the greatest prominence of it lies, which will be near its centre.

What are the terms that are commonly used for denoting the gradations of size in the different organs?

VERY SMALL.	MODERATE.	RATHER LARGE.
SMALL.	RATHER FULL.	LARGE.
RATHER SMALL.	FULL.	VERY LARGE.

In observing the appearance and mani-

festations of particular organs in nature, what is the most proper manner in which we should proceed?

To begin with those organs of the larger size, and to compare the cerebral development of persons of opposite dispositions. Thus, the organ of *Cautiousness* may be examined in two individuals, the one being remarkable for timidity and caution, the other characterized by precipitancy and want of fear. And in the same manner with the other organs.

If two or three or more organs are found large in an individual's head, are we to conclude that his dispositions are good or bad, or what directions his talents will take?

By no means. Before doing so, they must be compared with the other organs in the head of the individual, and it is to be remembered, that it is not the absolute size of the organs, or their size in reference to any standard head, that determines the predominance of particular talents or dispositions, but their size in proportion to that of the other organs in the head of the individual observed. Thus, in the head of Gordon, the murderer, the measurement from *Destructiveness* to *Destructiveness* is $5\frac{1}{8}$ inches, the moral and intellectual feelings are small,

Destructiveness being the largest organ in his head ; and in Raphael it is $5\frac{1}{2}$ inches, but in his head the organs of intellect and of the moral sentiments are large, and we see their influence. He was a man of an amiable character—Gordon an atrocious murderer.

Suppose a person to possess the animal organs fully developed, and those of the superior sentiments and intellect small, what, then, will be the natural tendency of his mind ?

To engage in the lowest pursuits whereby he may obtain the gratification of his predominant faculties.

Suppose exactly the reverse of this development to exist, what will be the result ?

A natural tendency (the moral and intellectual faculties predominating) to engage in pursuits of a moral and intellectual nature.

If some of the animal organs be large, and others of the moral and intellectual faculties well developed in the same individual, what will be the result ?

The propensities will be directed by the moral and intellectual faculties, and the indi-

vidual will seek for objects, by which those organs that are large may be gratified.

According to this rule, how will the individual act who has got a large developement of the organs of Combativeness, Destructiveness, Conscientiousness, and Benevolence?

As *Combativeness* and *Destructiveness*, which alone would give rise to rash and impetuous attack, and wanton cruelty, are combined with two faculties of an opposite nature, they will manifest themselves in some way which will not offend those two, but by which all the four may be gratified; and the individual will find a situation in the army, where, fighting in defence of his own country, they may all receive gratification. Or, combined with strong intellect and moral feeling, they may take another direction, and he will engage in a warfare of another description, but which requires no less courage and spirit of destructiveness. Of such it was by which Luther, John Knox, and others, have raised monuments of eternal fame to themselves.

If a person possess Benevolence and Love of Approbation both large, how will he act?

He will be led to give charity, and to en-

gage in other benevolent actions, which, to gratify his *Love of approbation*, will be done in such a manner as most likely to call forth the admiration of others.

How will a large Acquisitiveness combined with these, affect his character?

His *Acquisitiveness* will act as a strong barrier against his extending money or property to the objects of his benevolence; but he will be most assiduous in administering personal kindness, and in using his influence and advice to procure that which will conduce to the comfort, and improve the pecuniary circumstances of these.

How will Acquisitiveness and Conscientiousness both large, manifest themselves?

As stealing, which might gratify *Acquisitiveness*, would offend *Conscientiousness*, the individual will endeavour to possess property or money by lawful means, for the purpose of gratifying both.

What combination of faculties constitutes a courageous and prudent character?

A full developement of *Combativeness* and *Cautiousness*.

What combination of organs would you expect to find in a person of an envious character,

and who had a strong tendency on all occasions to speak lightly of others, to depreciate their talents or censure their characters ?

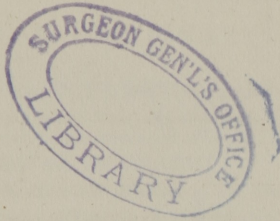
As Envy (*Benevolence and Conscientiousness* being small) is the result of large *Self-Esteem* and *Love of Approbation*, such a combination with large *Destructiveness*, which produces hatred and malice, will be found to exist in such an individual.

How will the equal developement of all the organs manifest themselves in an individual ?

By exhibiting him in different phases of character, according to the set of faculties that predominate for the time. "He will pass his life alternately sinning and repenting. If external influence is brought to operate upon him, his conduct will be greatly modified by it ; if placed, for instance, under severe discipline and moral restraint, these will cast the balance for the time, in favour of the higher sentiments ; if exposed to the solicitation of profligate associates, the animal propensities will probably obtain triumphant sway. Maxwell, who was executed for housebreaking and theft, is an example of this combination. In him the three orders of organs are amply de-

veloped, and, while subjected to the discipline of the army, he preserved a fair reputation; but when he fell into the company of thieves, he adopted their practices, and was hanged.*

* Combe.



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